Indian name, and the Siamese as *Kot chula lampa* (โกฏฐ์จุฬาลำพา). I have heard the latter name in connection with other species of *Artemisia*, or artemisia-like plants, but this is probably the true plant, and so an ingredient in each of the three well known prescriptions: the five, the seven and the nine kots. Confirmation of this has recently come from Mrs. D. J. Collins, who has sent me some pieces of the plant obtained in Bangkok, with the above Siamese name. Mrs. Collins adds that the Burmese name is *Dornah*, again, no doubt, a derivation of the Indian name, and that the plant is used by Burmese Royalty in perfume mixtures, wet and dry, and also in medicine.

A. KERR.

Hayes, Kent, March 19th 1935.

No. III. Local names for the Serow (Capricornis) & Goral (Nemorhaedus).

The *GORAL* (*Nemorhaedus*) has only twice been reported from Siam: once from the Me Ping Rapids by Mr. Gairdner, who obtained the name Kwang Pa (กวางผา) from the men who were with him when the animal was shot. This specimen was identified by Mr. Boden Kloss as *Nemorhaedus griseus*.

On the other occasion a kid was shot, which was too young for determination of the species, but Mr. Oldfield Thomas identified the skin as that of a goral. This animal was not uncommon on Doi Angka (Intanon). No local name was recorded.

The SEROW (*Capricornis*) has been obtained, and identified, from various parts of Siam, from Raheng to Prachuap. These have been identified by Mr. Boden Kloss as *Capricornis sumatraensis annectens*.

The local names given for it are as follows:—

Yuang (เยือง) N. of Lopburi (Lao).

Lieng pa (เลียงผา) Petchaburi and Ratburi (Siamese).

Koram (โคร่ำ) or Kuram (กูร่ำ) } Siamese Prachuap.

Bangkok, 6th December 1930.

CONTRIBUTED.

No. IV. The "Toa Songkrant". ตัวสงกรานต์

My attention was drawn to this little water animal by its name. My curiosity having been aroused, I made enquiries, the result of which justified this curiosity.

The "Toa Songkrant" is believed by the Government Ichtyologist, Luang Chulachib Pittchatorn, to be a sea worm which comes

into the rivers with salt water from the sea about the time of the Songkrant, that is March and April, for Songkrant in Siam falls on the 13th April. This little worm is like a centipede, having innumerable little feet on the lower portion of its body, and its head somewhat resembles that of a viper. Its length as a rule does not exceed five inches. The worm is beautiful in colour, being red, yellow, blue, and is irridescent. If one touches the animal it falls to pieces, and would seem to become dissolved in the water for no trace of its body can be found. I have been told by a Siamese friend, who is a keen observer of animal life, that when a boy he used to try and catch this worm, but was never able to do so, owing to its becoming disintegrated on touch, but he asserts that when he put sandy mud into the bowl of water, in which he had dipped up the worm, the disintegrated particles would join together, and the worm reappear. The breaking up of this worm on touch, may be due to its being in a strange habitat, that is in brackish water, not pure sea water, its natural home.

The Government Icthyologist thinks this worm to be a sea worm, Sub Class Polychoeta; Family Phyllyodocidae and probably of Genus *Phyllodoce*. However this worm would not seem to have attracted the attention of icthyologists, when it comes into fresh water streams with salt water from the sea. Further investigations should be made to ascertain its correct genus.

The Songkrant or rather the Maha-Songkrant is that time when the Sun finishes its course through the ecliptic which as I have already said falls on the 13th of April in this country. This day is the beginning of the New Year. I propose to publish in the Journal of the Siam Society a paper on the Songkrant about which little is known to Europeans and Asiatics.

F. H. Giles.

1st April, 1935.

No. V. Natural History Notes.

1. In the middle of March of 1935, at a place called Nong The (หนองแต้) in the Amphur of Talat (ตลาด), province of Mahasarakam (มหาสารคาม) two swarms of bees animated by a desire to find a place to make their hives came flying from different directions toward the drum in the temple ground of that place used for calling the monks together. Apparently the two swarms were determined to use this drum for making their hives. When the two swarms met, a battle ensued, each side attacking the other with great fury. The battle continued for sometime, the ground being covered with the dead and dying. When both swarms had suffered severe losses, they broke off the battle and flew away.